

J. F. SACHSE

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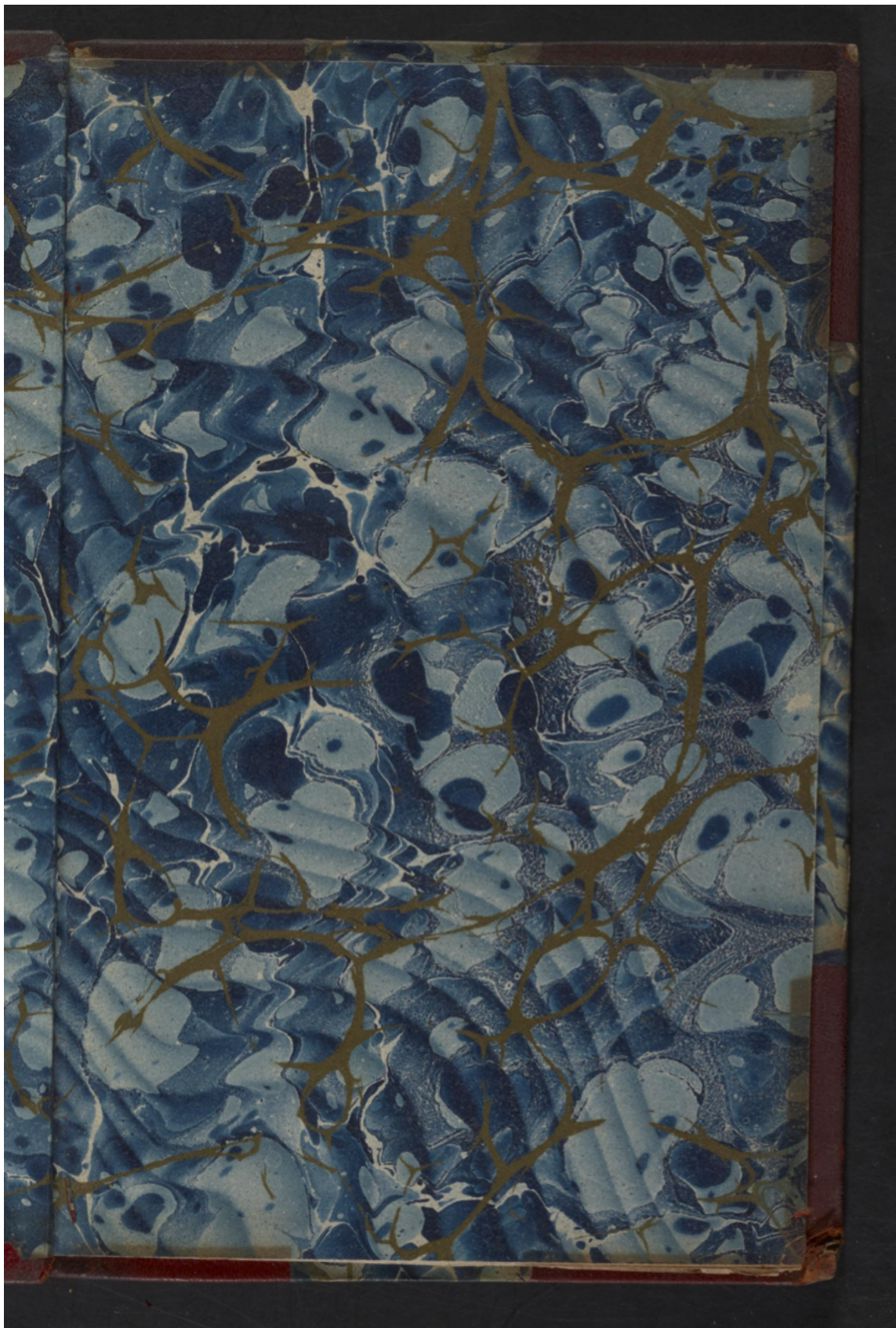


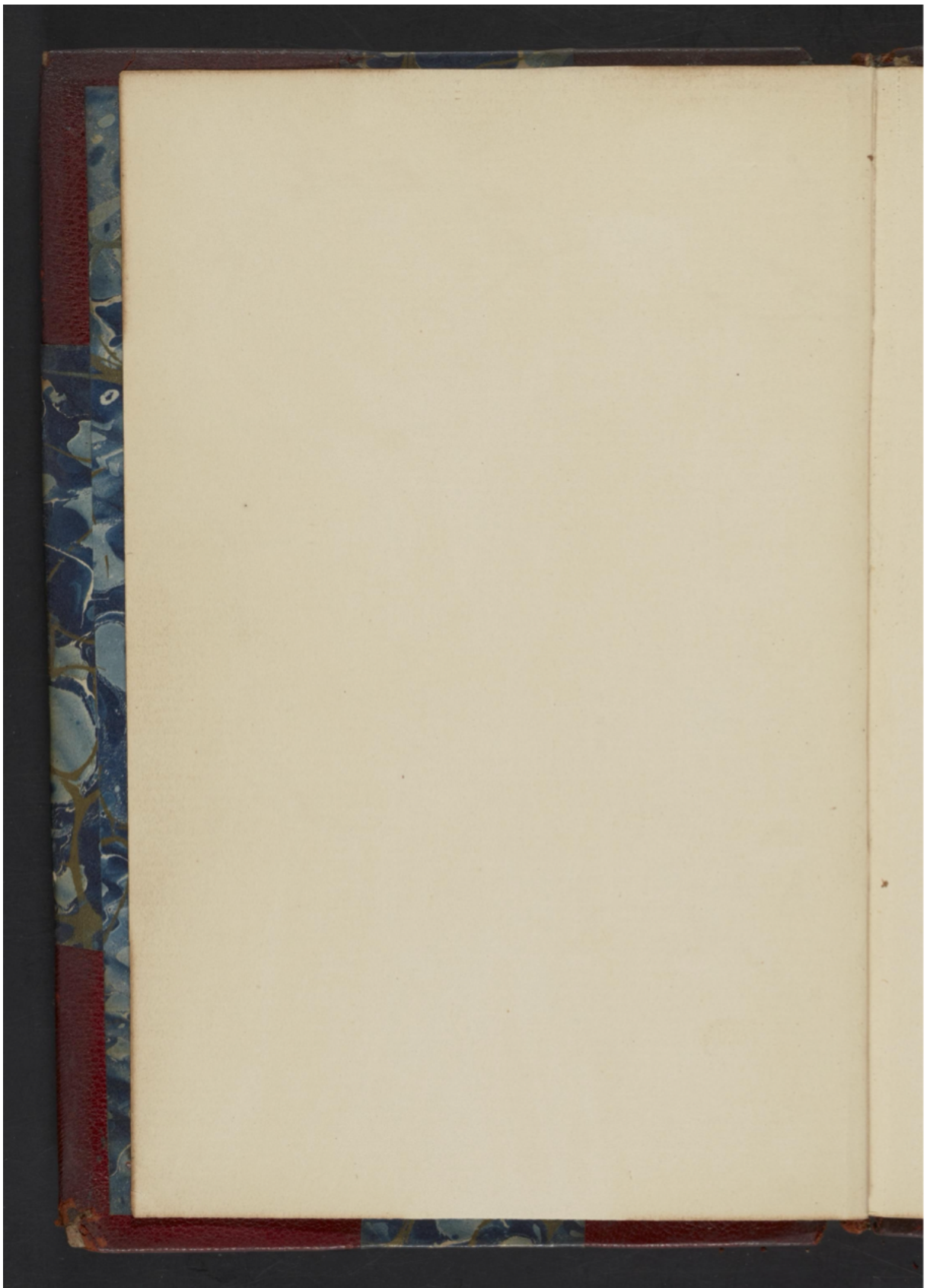
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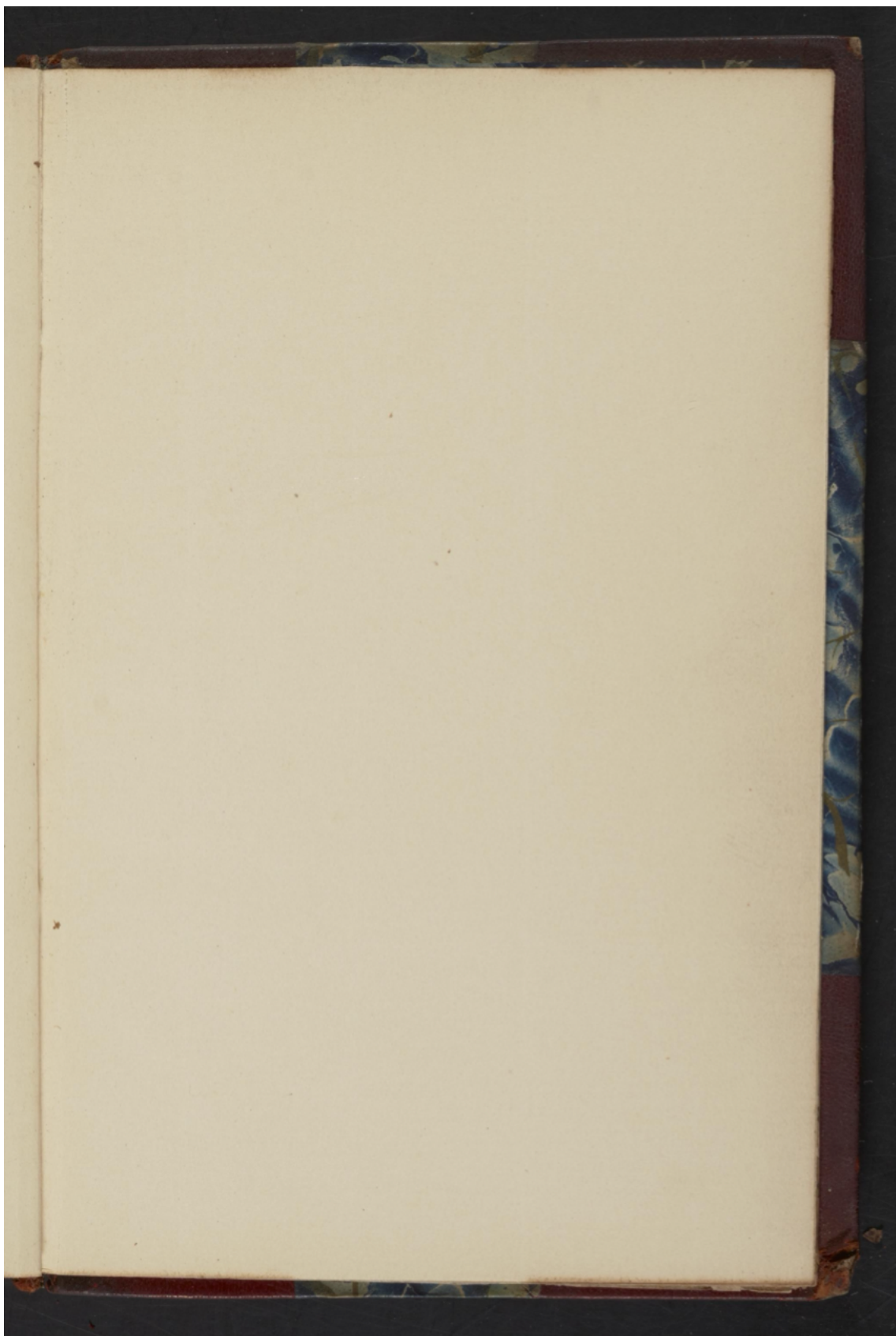
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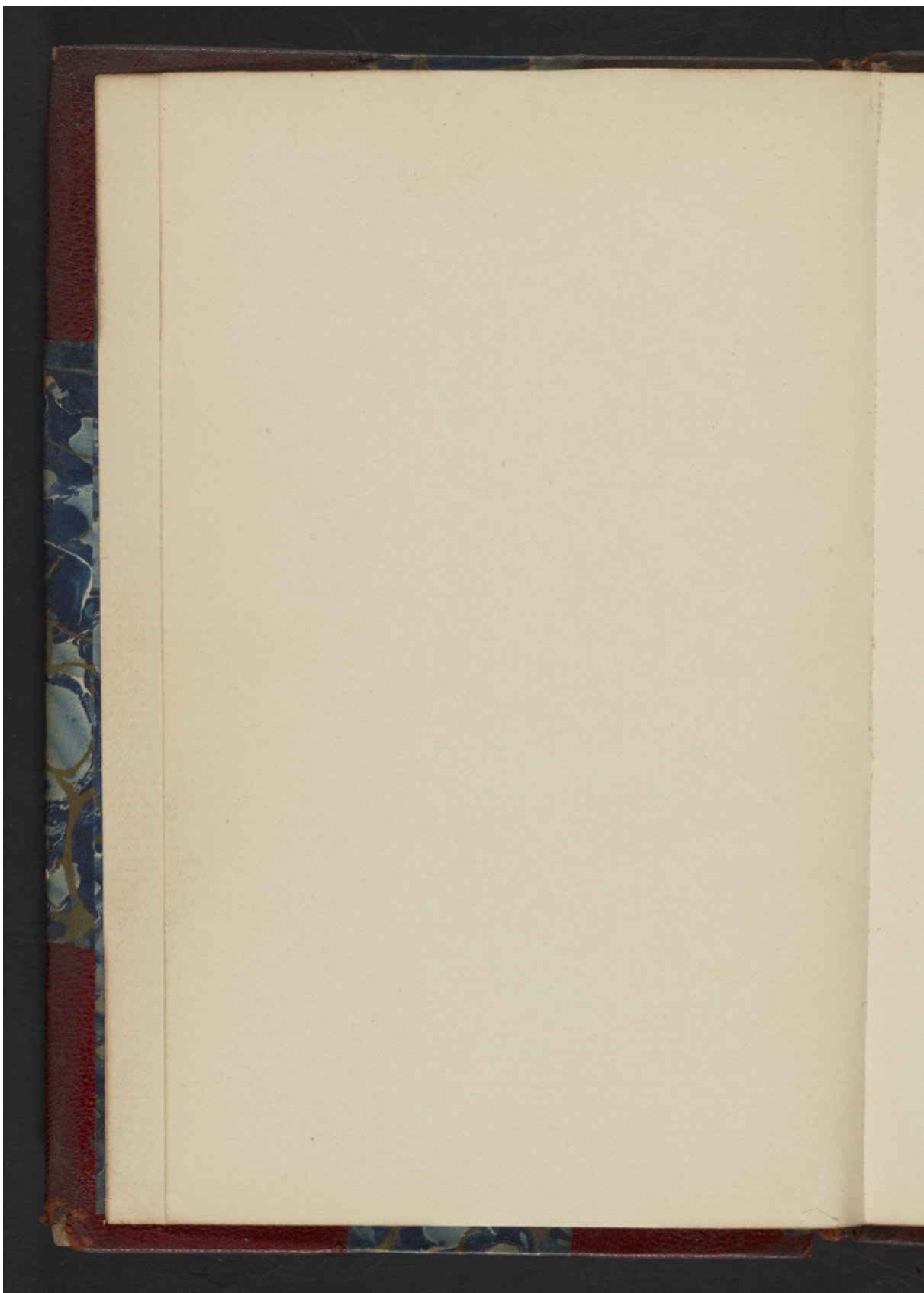


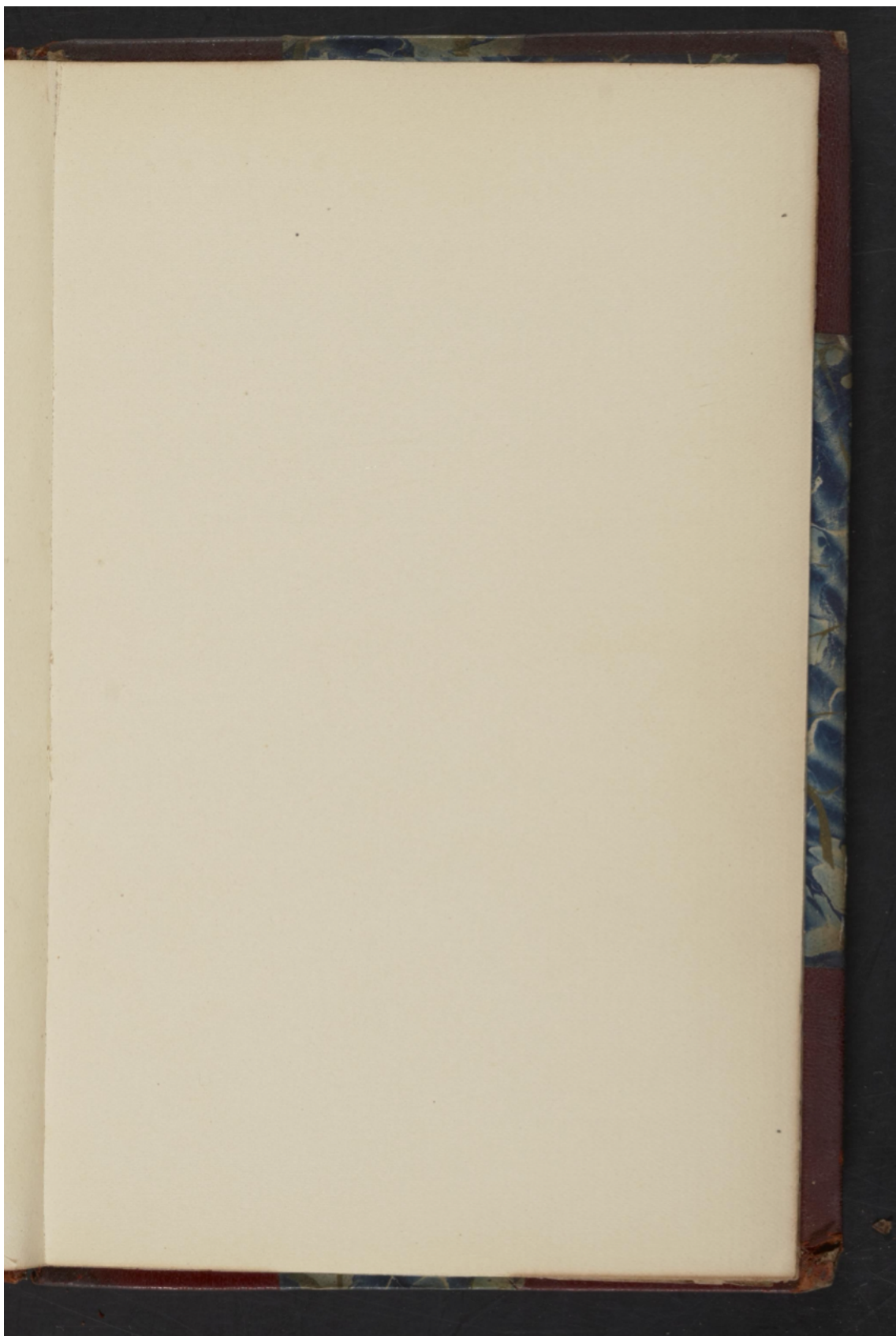
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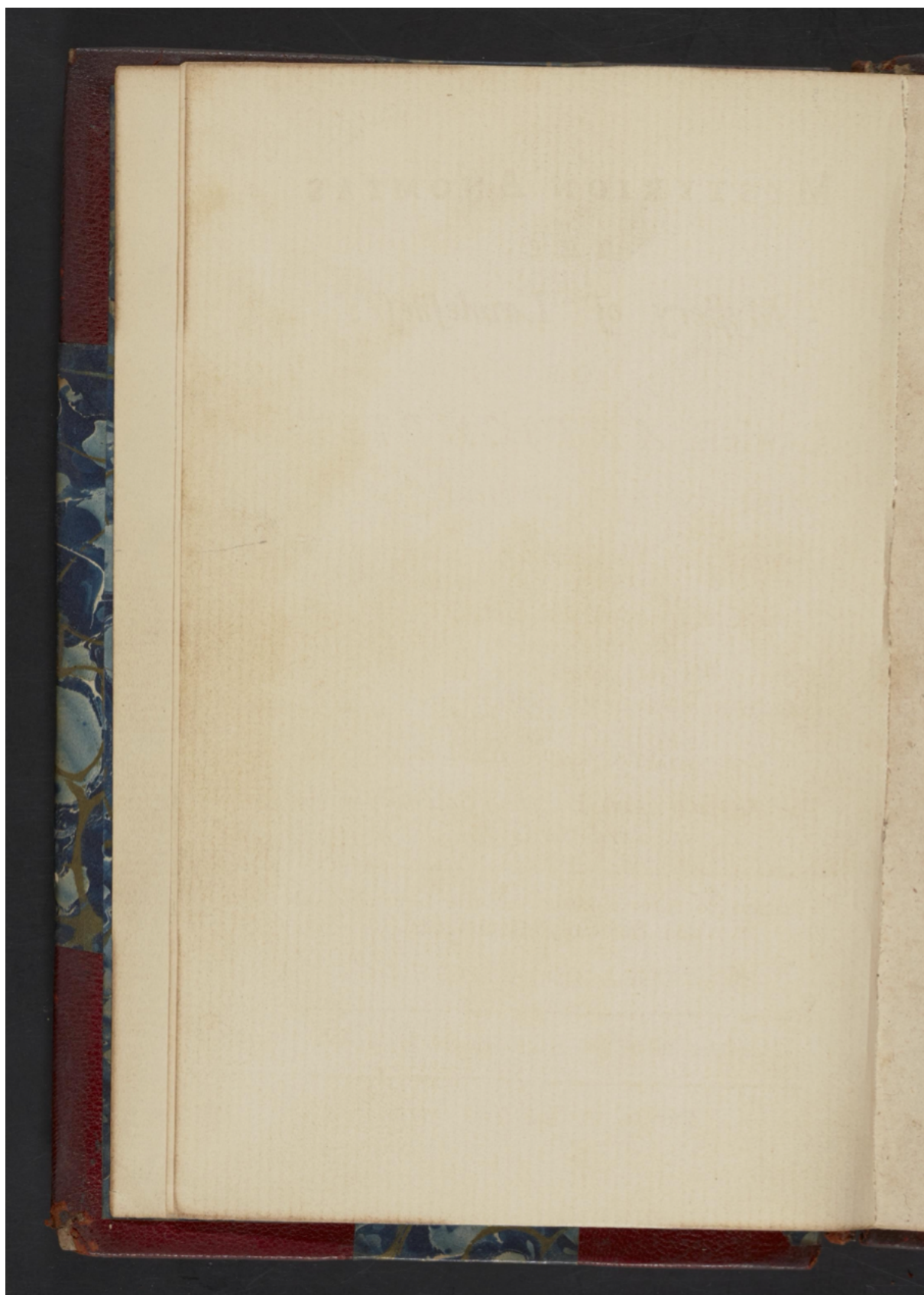












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MYSTYRION ANOMIAS

THE

Mystery of Lawlessness:

OR,

Lawless *ANTICHRIST*

DISCOVER'D and DISCLOS'D

Shewing that ALL those do belong to that
Lawless *Antichrist*, who wilfully reject
the Commandments of GOD, amongst
which, is his holy, and by himself blessed
Seventh-Day-Sabbath, or his holy Rest,
of which the same is a Type.

For thus saith the Lord, *Exod. xx. ver. 10.*

*The Seventh Day is the Sabbath of the
Lord thy God.*

Written to the Honour of the Great GOD
and his Holy Commands.

By CUNRAD BETSELL

Translated out of the High-Dutch, by M. W.

Printed in the Year 1729.

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Psal. 119. 126. It is Time for the Lord to
work, for they have made void thy
Law.

Psal. 89. 30. If his Children forsake my
Law; and walk not in my Judgments;
If they break my Statutes, and keep
not my Commandments, then will I vi-
sit their Transgressions with the Rod,
and their Iniquity with Stripes.

Ver. 34. My Covenant will I not break,
nor alter the Thing that is gone out of
my Lips.

Esa. 24. 5. The Earth also is defiled under
the Inhabitants thereof, because they have
transgressed the Law, changed the Ordinance,
broke the everlasting Covenant.

Rom. 2. 12. For as many as have sinned
without Law, shall also perish without
Law; and as many as have sinned in
the Law, shall be judged by the Law.
For not the Hearers of the Law are just
before God, but the Doers of the Law
shall be justified.

Psal. 119. 96. I have seen an End of all
Perfection; but thy Commandment is
exceeding broad, or endureth for ever.

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W B To the READER.

Kind Reader,

W Hosoever thou art, thou must know, that according to the Mind of the Spirit, it is not Apostolical to publish any Truth to the World, before it is made known unto Men by Word of Mouth, as it is to be seen by the Apostles. Wherefore we have followed them in this; and that Knowledge of Truth in us, (bestowed by God,) concerning the Rest of God, typified in the Seventh-Day-Sabbath, together with other Truths to us made known in the Light of God, seriously and with that Ability which God bestoweth, have laid open some Years before Men: Whilst we do and know, that the Time is near at Hand, wherein God the Truth, in which the first Christians did live in, will set on the Candlestick again, and that Whore, which has long bore the Name of Christ's Bride, shall be destroyed, together with her false Doctrine and Commandments of Men. And because many Contradictions and Gainsayings have appeared against the Truth, and especially against the Seventh-Day-Sabbath, or the Rest of God, and that mostly by them who do pretend to be clear of the Whore and her Cup, whereby the Truth is often dreadfully wronged: For which Reason now, we have found it necessary, to write this Truth, and deliver it to the Press, so that we may not hide God's Work nor Council, neither draw any Judgment of Silence upon us, since the Time draweth near, that God will glorify his Rest.

We do not seek for Contention; nor to quarrel with any Body; for Christendom (so called) is filled with it already. We do therefore say, If any Body has

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To the READER.

A Mind to quarrel, let him know, that the Church of God never hath that Custom. Neither do we want to fight with Letters, for we know very well, that the sharp and subtil Reason of Men, can magisterially pervert God's holy and simple Truth, and explain the Words of God after her crooked Serpentine Will. But we lay open the divine Truths (as we know them in the Light of God) before Men. He that can and may perceive, let him perceive; but he that will not, has it to himself; but let such a one know, that God in his own Time shall defend his Honour, and take Vengeance on his Enemies, and on the Enemies of his holy Rest.

Furthermore, we find it very necessary to mention this yet, that by no means any body take us, or understand us after this Manner, as if we were of such Mind, to believe, that every body is a Christian, that doth but keep the Seventh-Day; far be it, for we have not learned Christ after such a Manner: For we do believe that this Commandment of the Sabbath doth not touch an unconverted Heathen, or Nominal Christian, because he doth not stand in the Rest or in the Peace with God. Wherefore we do testify, that, if any body will be Partaker of the true Rest and Peace with God, and also take Rest here with the People of God on the Seventh-Day, as a Type of Eternal Rest, that the same must truly repent, and withdraw with all his Heart and whole Mind from all Vanity, and Love of Creatures, and from all Worldly and carnal or fleshly Desire whatsoever, and turn with his whole Heart and Mind to God, to enter totally in that simple or mean, (and before the World,) despised Doctrine of Jesus Christ, to give himself over with perfect Obedience unto the same, in denying of the World, yea, of himself, and of all his own Will and seeking; to live wholly

To the READER.

wholly and solely up to Jesus Christ, and thus he shall obtain Peace with God in Christ Jesus. Then and no sooner he shall taste and experience what it is to love God, and then that Love of God will constrain him to love God's Commandments, and to keep them with Christ and his Apostles, and with all true Believers. Then the Seventh-Day shall be called a delightful Sabbath unto the Lord, when he shall do with Love and Delight all the same things that are demanded of a true Sabbath-keeper, Isa. 58. ver. 1, &c.

Here now, thou canst perceive our whole Mind briefly. Be thou recommended unto the Grace of the Almighty: May the Lord be pleased, according to his Promises, to pour out of his Spirit upon all Flesh, that many, many may come to the Knowledge of Truth, which is in Christ Jesus, and that the Whore together with Antichrist, may soon be destroyed, that not so many poor Souls may be deceived any longer, whom the false Teachers make believe, that themselves and they also are Christians, whenas they do live worse than Moral Jews or Gentiles.

Read and Consider.

WE daily hear with great Admiration what a terrible Rumour of Contention there is in the World about the true Church, Worship and Religion, insomuch that they almost devour one another about it; for what one Party buildeth, that the other breaks down; and what one praiseth, that the other blameth, and doth rail against; and what one exalteth to the highest Heaven, that the other throweth down to the lowermost Pit: And by all this their Fretting and Raging, they do err more and more farther from God.

Among all this terrible Rumour now, there is not a little Contention about sanctifying of the *Seventh-Day Sabbath*. Some few do hold and maintain, that the same was introduced by God himself, in the Beginning of this visible World, for a Distinction, or contrary to external Labour, between holy and unholy, and between the great uneasiness and heavy Days-Burden, as a Rest and Ease: And that it never was a Commandment caused by reason of Sin, in regard to the Restoration of fallen Men, but rather flowing out from God's free Love, given thro' his Mercy, and so by God himself introduced. They do therefore hold, that because the same has been in God before Sin came, and afterwards when Men were fallen by Sin and Transgression, in the Law of Wrath and Curse, the Sabbath was given him as a gracious Gift from the Love of God; wherefore it of Necessity must stand in this World, until the whole Creation is freed from the Wrath and Curse again.

Against

Against all this now, others do rage and contend like mad; for they do imagine, that it doth make void or diminish the Sufferings of Christ, which came to deliver us from the Curse of the Law, and that one must now keep *Sabbath* every Day, &c.

An innumerable Multitude besides, do keep the First Day of the Week, instead of the *Seventh*; (the fore-mentioned are nevertheless joined with these) and are all against the Lord's *Seventh-Day Sabbath*.

This War and Contention now, has spread it self so far abroad, that many innocent Hearts are shaken about it, not knowing where to turn themselves, that they may not be cheated or deceived. I therefore found it necessary, to clear away the many and manifold Disputes and Controversies about this Point of the Sabbath; so that instead of the Disputes and Controversies which are meer Shadows, the Substance it self may appear without Shadow, and that low and long oppressed Woman (to wit) the true Church, may come to walk upright again. For in all Controversies in this lower Region, there is not one that discovereth the Madness of Men more than even this relating to the Rest of God in the *Seventh-Day*. For is there any thing sweeter than Rest? Or is there any thing that makes more Pain, than Contention, Quarrel and Disquietness? Wherefore then do we quarrel or contend, since by Contention we only do err more and more from the Rest of God? Do we not see how that Rest is the End of all Things, and Disquietness the Cause of all Strife and Contention?

If therefore we leave all Quarrel and Contention,

tion, and resign our whole Will up unto that ever-speaking Word, by which all Things were created, and by which we also our selves were breathed to Life, then we do find Rest, in the same End, wherein the Rest of God himself is; and thus we have the true Sabbath: For God rested after the Creation from all his Works, and that same Rest is the End of all Creatures.

But by this *Saying*, That in scrupulous wandering Minds, cannot be put into Rest. And because it can with no better Expressions be made clear to the Mind, than by Questions and Answers, I shall therefore set down the same, in a spiritual Dialogue between a *Father* and *Son*.

Son. Beloved Father, Being awakened about the Midnight Darknels of this World, I looked about, and behold I heard a terrible Rumor of War, and saw a dreadful Contention among Men. At first, I did not know what a Sort of War this was; but when I did look a little sharper, I perceived that their War was about God, as they pretended. Such Doings did put me in great Admiration, for I thought within my self, that there was no Need to contend about God, for God being the chiefest Good, and the Rest it self, and he that did possess the same Good, was really delivered from all Contention and Disquietness. But after I had searched more narrowly into their Warrings and Fightings, I clearly beheld, that their Fightings was not for, but against God; for every one strove to be the greatest; and he that could pervert the revealed Will of God in the most subtil Manner, the same became Master; and thus they were in their growing from God more strengthened. I percei-
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ved at last, that how much the more they pretended to be zealous for God, so much the more grew their Quarrel. In the mean Time my Mind was shaken about with manifold Temptations, that I grew weary of such a terrible Noise and Rumour of Men, and did therefore long and desire after a Way of Peace and Rest. I also called to Mind, that there was promised a Rest to the People of God. My Mind which was hitherto cast to and fro in that Midnight-Darkness, now searching deeper into this Matter, I beheld a very fine Evening-Red in the West, which made me of good Hope, that there was approaching a fair Day from the East, which I do believe will be that great Sabbath and Day of Rest, promised to the Children of God, which rejoiced my Mind exceedingly. I did therefore endeavour very seriously to keep that unchangeable Sabbath inwardly and outwardly; but perceived at last, that the *Eternal Sabbath* did not belong to Time, for if it did, Eternity would not be Eternity; and found that I was yet tyed up under the Yoke of external Labour, which all Men are under by reason of Sin. And in the mean Time, I perceiv'd that God had put his Mercy between, in giving us his holy Rest the *Seventh-Day*; which same Day, I say, which same Day he also hath blessed, that we should eat Bread upon that same Day, not in the Sweat of our Face, because that is a Punishment for Sin, and the Sabbath was, contrary thereto, given to Men, from the Mercy and free Love of God: I did therefore receive this blessed Day with Thanksgiving from the Love of my God, and would not reckon the same among the Six working Days under the Curse. (contr:

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Father, I wonder greatly, that after thy own Pretension thou hadst within thy self such Steadfastness, *to wit*, that God had blessed the Seventh Day, and that we should eat Bread upon it without Labour, and thou dost also thy self acknowledge that thou didst see how Men did not contend for, but against God; and that yet in such a Cause whereof God himself is the Author, thou shouldst suffer so much as the least Scruple to get into thy Mind, or Thoughts.

Son. Thou needest not to wonder thy self so much at it, for the Causes of their Accusations are of such Weight, that the Foundation of Salvation is thereby rejected: For they say, *That one doth deny Christ's Redemption; and makes void his Suffering, which was for that purpose, that we should be delivered from the Curse of the Law.*

Father. That these are Men of corrupt and perverted Minds, appears very clear from this, because they mistake the Blessing, instead of the Curse; for with what Words can it be proved, that the sanctifying of the Seventh-Day ever was a Curse, do we not rather find, that Labour is a Curse, caused by Sin, for it is written, *Cursed be the Earth for thy Sake, in Sorrow shalt thou eat of it, &c.* and thus we see, what by Sin is come upon us, namely, Labour and Misery. But the Day of Rest hath its Foundation in God, for it is written, *And God did rest on the Seventh-Day from*

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Son. This now, I understand very well, that God himself is the Fountain of Rest, and that Sin is the Cause of all Quarrel, Contention and Disquietness. But they say, *That the outward Sabbath doth belong to the Old Testament, and did stand as a Type, like unto the other Ceremonies, Offerings, and Services of God, which in Christ as the Body are done away; and that Christ is the End of the Law, and whosoever believeth in him, is justified.*

Father. That the outward Sabbath is a Type and Figure of Rest, I do certainly acknowledge, but notwithstanding, I believe, yea more than That, I taste and feel, that the same in it self is so well bodily as figuratively, in regard of external Labour, by which the Sabbath is glorified. For who doth not know that external Labour is also a Figure of the inward Spiritual Labour? And who doth not daily find the Weariness in his Joints caused by the same? and is not therefore the Rest and Ease, in regard of bodily Labour, feelingly well-doing. And thus the Sabbath, as the Seventh-day, in regard of the World to come, remaineth a Type, and Figure; but in regard of this World, Corporeal or Bodily. But how that Christ is the End of the

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Will of God without asking the Law, whether it must be done or no; for such a Man, in whom the Love of God dwelleth, is become and made so, thro' Christ, that he can do holy and acceptable Works unto God, and that even so, as the Law of God requireth. And whereas in these latter Days, Antichrist as an Opposer, doth exalt himself in great Splendor under the Name of the Love of God. Yet notwithstanding the Spirit of Jesus Christ calleth him a Lyar, because he saith, *that he loveth God, and doth not keep his Commandments*; for even the true Love of God is the Cause that we do keep the Commandments of God. For if we must believe every body that pretends to have the Love of God, without trying whether or no their Works do agree with the eternal Counsel of God, then we must believe almost all Men to be Children of God, for all pretend that they love God. But if thou wouldst say, *It is nevertheless written, that Love is the fulfilling of the Law.* I answer, *That is very right, but dost thou not also read, By this we know, that we love him, because we do keep his Commandments.* And Christ saith to his Disciples expressly: *If you love me, keep my Commandments.* Therefore it is justly said, *Love is the fulfilling of the Law.* For if one loveth God, whatever he doth he doth it willingly, and with Hearts' Delight, yea rather more than is commanded, if he doth but know that it pleases God. And thus he comes thro' the Love of God in the perfect Law of Liberty, insomuch that he abstaineth from things which yet the Law alloweth of, and that for the Sake of the Love of God, as that great enlightened Apostle saith, *Not because we have not Power so to do, &c.* For even herein Love is known

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mentioned above, but it rather established them. For if we consider, from whence came that great Hatred, that the Jews had against Christ? Were it not, because that the perfect Law and Will of God was written in his Heart, thro' which quickning Law he did change the outward Literal Law, and untied that Knot of Force and Necessity into a Delight and Love to God's holy Law. And thus (mind me well) Christ did not destroy the Law, but only took away the Necessity, and that Force, which Men laid under, and yet could not fulfil it. So that now all what in the Old Testament was done by Force and of Necessity, and with great Ill-will and Displeasure, now in the New Testament is done (by a real converted Man) with free Pleasure, Love and Delight. And if we do mind in these our Days, from whence cometh that great Envy and Hatred of them that live under the literal Law, against the true Children of God? Doth it not, because that the *Law of God is written in their Hearts*, and according to that holy Law, they can never be fenced up in a carnal Park, nor be tied up to any Ordinances of Men, contrary to God's holy Law: But they walk in the perfect Law of Liberty, going forward, until they come in heavenly Places, where every thing enters into its Scope and End, and where all Things shall be accomplished, that here were typified and prefigured, especially that of the Seventh Time.

Son. My Father, dost thou really think, that under the Seventh Time great Mysteries are hid, because that thou wilt have the Seventh-Day kept standing, during all the Times and Ages of this present World, and so along into Eternity?

nity? Art thou fully perswaded, that the whole Restauration of all Things doth depend upon the Seventh Time, according to what I have observed in the Writings of *Moses*, wherein great and deep Mysteries are typified and prefigured, and especially that of the Seventh Year, and afterwards of the Seven Times Seven, whereupon follows that great Jubilee? So that I suppose, thou hintest thither with all the Testimonies of the Seventh-Day-Sabbath.

Fath. Thou hast not misunderstood it my Son; but we are not come so far yet in our Discourse, to treat about these Things, for we have somewhat laying nearer to us, namely, That glorious Wedding-Day of the Lamb, with his Bride, which taketh its Beginning at the Evening of this World, and the Bride with the Guests do prepare and dress themselves with the Garments of Innocency, going to meet the Bridegroom with burning Lamps, in the New Man, with Spiritual Store, full of Faith and Love, where-with they can stand in the Time of Temptation, which shall come over the whole Earth.

Son. Dost thou draw that glorious Wedding-Day also, in the Seventh Time? or is the Seventh-Day Sabbath accomplished there?

Fath. By all Means; yea especially on the Bride and her Companions; but not on the whole Creation yet: But that it will appear on Christ and his Bride, we do see in this Manner, how that God, in the Beginning of the Creation, inbreathed into one Body, that pure Virginical Man *Adam*, in that pure heavenly Image, together with the pure, godly and heavenly Wildom, as his Companion, and blessed him with godly Increase of heavenly Dispositions.

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As this was done, the Seventh Day or Sabbath did presently begin, on which God did rest from all his Works. Here now canst thou observe, what that glorious Wedding-Day of the Lamb with his Bride will be, on which that pure Image of God shall appear again, which in the Evening of the Sixth Day of this World shall be perfectly prepared, for that Reason she playeth here every Seventh-Day in a Type, a Preludium, and rejoiceth, in waiting for that great Sabbath.

Son. There are great Depths opened in my Mind, especially when thou dost mention, that in the Evening of the Sixth Day of this World, that pure Virginical Image of God shall be prepared, and that the Sabbath taketh its Beginning in the Evening of the Sixth Day, which makes me believe that the glorious Day of Rest for the Children of God is at hand, especially, since within fourteen Hundred Years among the Christians (so called) nothing has been heard of the Seventh-Day Sabbath, except some very few, that all along kept it. And that the Conversion of the Jews also, is at hand, whilst the falling away and the Lawlessness of the Christians (so called) which is the Cause thereof that they shall be grafted into their Olive-Tree again) appears now in a high Degree. And I think I have read in the Prophets, that those things shall come to pass in the latter Days, and that after their Conversion the Sabbath shall stand yet; so that, because this now begins to come to the Light, I do certainly believe, that all the Promises of God, shall very soon come to be accomplished and fulfilled.

Fath. Those Things thou hast observed very well,

well, especially the Conversion of the Jews; but observe well, from the Time of their hardening that the Light of the Gospel was perfectly clear set on the Candlestick, and that the Splendor of it, did shine bright enough in their Eyes, so that they had no Excuse: For at that Time it was said among the Christians, Give no Offence neither to the Jews, nor to the Gentiles, nor to the Church of God. So that we see, how the Brightness of the Gospel did shine more clear in their Eyes, than the Brightness of the Law, that they might not have Excuse. This Brightness now lasted about three Hundred Years, then Antichrist, whereof Paul speaks, was revealed, true Worship in the Spirit was done away, the Sabbath of the Great God rejected. Instead of the holy Ordinance of Baptism to Believers, the whimsical Notion of Infant-dipping or Sprinkling was introduced. Now the Sword being taken up, they began to war and to fight, devouring one another, and he that got the upper Hand, was Master. The Abomination of Desolation whereof Daniel speaks, was there; for the BEAST, that was, and is not, and yet is, did come amongst them; and brought them in such Disorders; for IT ascended from the Bottomless Pit; wherefore It also took upon him to change Times and Laws; for the true Christ was routed out from the Midst amongst them, and the Lawless Antichrist did come in his stead; whose Coming was with all manner of false and powerful Lies, and with Deceivableness of Unrighteousness in them that perish, cause they received not the Love of the Truth, that they might be saved; and for this Cause God did send them strong Delusions that they should believe a Lie. This ended the Hope of the Jews; for by such fallin

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Prepare therefore, O ye Children of God, make your Hearts clean, make ready for War in the Day of the Lord, gather spiritual Store of true Faith, Hope and Love; for Judas is become a Traytor, and has drawn with him the Bonds of Unrighteousness, who do blaspheme the Law of the Most High, despise the Covenant, and blame and scandalize the Saints, which keep the Commandments of God, and live in the mean, and (before all the World) despised Doctrine of Jesus Christ. Therefore keep awake, and be bold in the Lord your God, for Christ Jesus, the King of Kings is upon the Plain. He has took a Day of Vengeance in his Hand, and he will take Vengeance on Zion; he hath a sharp two-edged Sword proceeding out of his Mouth, to judge therewith all the Enemies of Zion, and he shall cast them in the Wine-press of the angry Wrath of the Almighty God, that shall be the End of all the Enemies of Zion.

Out of all this now, thou canst very well apprehend, what my Mind is concerning the Seventh Day Sabbath, as also the Conversion of the Jews. If that shall come to pass, then all the godly Truths of Sincerity and Simplicity in eve-

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six Days wherein he was fallen, to be a hard and heavy Slavery, so that all the Creatures, which now he must have for his Use, do not come into his Hands, before he has had great Pains and Trouble to get them. But for a Witness that God would not let him lay for ever under this Burden of Labour, but take him again into his Rest (whereout he is fallen) at the End of the sixth Day of this World, he did give him his own Day (to wit.) the Seventh, which was blessed, as a Free Gift of Grace, and as a Pattern of his Rest, and a Sign of his loving Kindness, that Man should the more desire to be untied and delivered from this hard and heavy Servitude and Slavery, to enter in God's holy Rest again. This did the holy and true Children of God diligently observe, from the Beginning of the Creation, desiring earnestly after God's Rest; wherefore they always kept the Seventh-Day in great Dignity, because that the same was a true Witness of the Rest of God to come. But when Men grew wicked, forgetting God, as also his holy Rest, it yet pleased God to chose himself a People peculiar for his Glory, and he must needs call unto them, *Remember the Sabbath to keep it holy*, Ex. 20. And he himself testifyeth in another Place, that the Sabbath is a perpetual Covenant between him and his People; for that Reason, the holy Man praiseth God in his Prayer, that he hath *made known unto them his holy Sabbath*, Neh. 9. 14.

Son. Thou canst hardly believe my Father, what a Light doth rise in my Mind under thy Discourse, about the Sabbath; methinks I do see all Men erring. Now I perceive, why those Men (which I saw at the Beginning in their

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Controversies and Contention) did farther and farther err from God, whilst they do reject his holy Rest; for the Scripture saith, *The wicked have no Peace*; and if they have no Peace, where will they find Rest, seeing they do reject the Word or the Lord; for I do really believe, that there never can be a greater Madness under the Heavens, in Matters of Religion, than the rejecting of the *Seventh-Day Sabbath*, seeing that the same is blessed from God, and given unto him as a worthy Earnest, that Men shall go out of this Misery again into Eternal Rest. But Men have broken this Earnest to Pieces, as if they have not enough on those six working Days, wherein they are fallen; but by their Madness they have torn to Pieces God's holy Ordinance, and have cast God's holy Sabbath among the Days of Sin and Vanity, and thus they have destroyed the holy Order of God; but God will once speak to them in his fierce Anger.

Fath. Thou hast all this while very well observed, my Son; for according to all above-mentioned Testimonies, it appears so clear as the Sun, that the *Seventh-Day Sabbath* remaineth holy and blessed from the Lord, until the Six working Days are freed from the Curse, and be translated into Blessings or Sabbaths.

Notwithstanding now, that among all the Christians (so called) the Lord's Sabbath is put among the six working Days, which are the Days of Curse, by reason of Sin, in regard of the heavy Servitude that lays upon them; yet do all the true Children of God know, that God did never alter his perpetual Council, nor yet changed the Seventh into an Eighth Day, For that the changing of the *Seventh-Day Sabbath* into the First Day of the Week, is quite

quite contrary, and against the Sabbath, that followed upon the Creation, in the Beginning, and against eternal Rest, as also against Scripture, nay quite against Nature it self, I shall make clearly appear: And first, against the Sabbath which followed upon the Creation therein, because God could not reveal his Rest, before he had revealed himself by a working Motion, or else it could not be known what Rest was. And even so it is with eternal Rest, for that also followeth upon great Trouble and Labour, of many and manifold hard Days Burden in the Spirit; wherefore also the Scripture saith, *they rest from their Labour.* Secondly, It is against Nature, because without Weariness of the Joynts, Rest cannot be felt to be Rest; it is therefore quite against Nature, to begin to rest upon the First Day of the Week. Against the Scripture it is also; for when Christ came into the World, he said himself, that he *was not come to destroy, but to fulfil the Law.* And again, saith he, *Heaven and Earth shall sooner pass away, than that one jot, or Tittle shall fall from the Law.* Now in the whole Scripture, Law, Prophets, as also in the New Testament, we never read of any other Day to be the Lord's Sabbath, than the Seventh Day of the Week. And how plain doth David speak in the Spirit of Christ, when he saith, *I delight to do thy Will, O my God, and thy Law is within my Heart.* A great many Scripture-Places more could be produced, if Need were.

Because now, that Christ Jesus did not come to change or alter the Counsel and Decree of God, but rather to explain the true and real Mind of God in the Law, unto Men, as also to fulfil what is wanting, that the Law of God could

could not be satisfied, and that especially in the Sabbath, whose Antitype or Body he shall present, on the Seventh Day of this World: Wherefore he also did cure, when he was in the Flesh, most of the Sick we read of, on the *Sabbath-Days*; to shew thereby, that on the Great Sabbath there shall be no more Sick nor Sicknes. So by his own Example we may do Good also on the Lord's Sabbath, and endeavour to free People from Sicknes Death and Curse.

The Children of God now, are waiting with great desire, for that great and glorious Day of Rest; reioycing in the mean Time at the great Loving Kindnes of God, which he has bestowed upon them, in that he has made known unto them his holy Sabbath, as also the great Mystery of the Seventh Time.

But Because that Antichrist doth not belong in the Seventh Time or Number, but must be destroyed in the six working Days, and must swim the Seventh Day in the Lake, burning with Fire and Brimstone, in the Wrath of God, until the Eighth Day, which is the Day of Circumcision and great Torment, wherein the Whore with her Bridegroom the Devil (whom she has pleased here in her Wickednes) shall keep Wedding. And because that then the Sabbath is past already on this her Wedding-Day, she must therefore fix other great Days of God be imprisoned and locked up in God's Wrath, until another Sabbath cometh. If now during that Time she is humbled, acknowledging God's righteous Judgment, desiring Rest, she shall enter; and if not, then she must be kept so long yet, until Seven great Sabbaths are past, when all things shall come to their End, and enter into their Mother or Rest. For then the great Trumpet shall be blown, and all Prisoners and sold Slaves shall get free, and be set at Liberty. *N. B. Then the Sabbath is come to its full accomplishment.*

Great and wonderful are the Works of God indeed; for because that Christ with his Bride shall keep Wedding on the Seventh Day, therefore he has given her the Seventh Day here in a Type; on which Day she serves him, together with the other Days, but more especially on the Seventh Day or Sabbath. And because that Antichrist with his Bride the Whore shall keep Wedding on the Eighth Day, he also has given her here an eighth Day, in the which Day indeed, she serves more in Sin and Wickednes, than in any other Day, which we daily see. Here now, we do plainly see, why God has permitted, that in all Christendom (so called) the Seventh Day is plac'd among the six work-

working Days, because that they are become a Bride of the Devil, living in Sin and Wickedness unto which God do *swear that they should not enter into his Rest*, for which Reason she must also not taste of it here in a Type. And thus is the blessed *Seventh-day* become a Curse unto her, on which Day she must be tyed up in Slavery and Labour, prefiguring what she has to expect hereafter, instead of Rest Torment and Misery.

Moreover, It is admirable, that Antichrist hath exalted himself so high, in the 6th Number, until that one Six is increased into Three, and these three Sixes are very equal and alike to one another in those three Heavens, and especially in rejecting of the Lord's Sabbath for they all living in the 6th Number, and so every Sex produceth a 6, which makes together 666, Six hundred sixty six, the Number of the *Beast*. These 3 Sixes now multiplied by 3, make 18, but by Addition make 9, which are the Nine Commandments, for they have rejected the 10th, the Lord's Sabbath. And this indeed is in him a right Figure, because he doth not belong to the 10th Number, for in the 10th Number the End findeth its beginning again; but the Ninth Number is the highest Number in Division, wherein *Babylon* shall be destroyed, when she is come to her highest Degree; for she doth not reach the 10th Number, where 1 and a 0 stand together, which 1 as the Beginning, carryeth the End of all things into that great Circuit or Rest of God again, which that 0 in the 10th Number demonstrates as 10, and is the eternal Rest of God.

Ap. 14. 8. *And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the Wrath of her Fornication.*

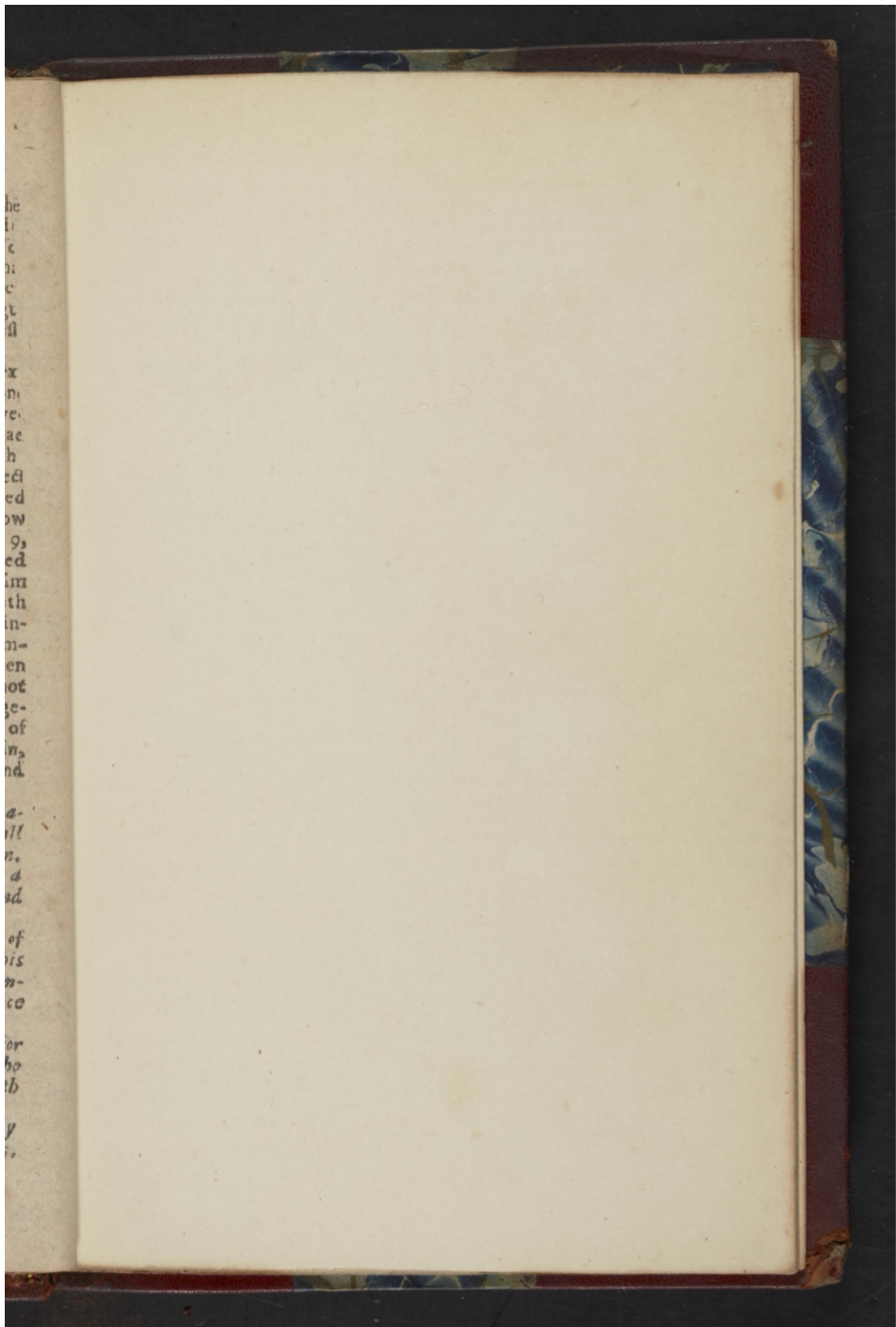
Ver. 9. *And the third Angel followed them, saying with a loud Voice, If any man worship the Beast, and his Image, and receive his mark in his Forehead, or in his Hand;*

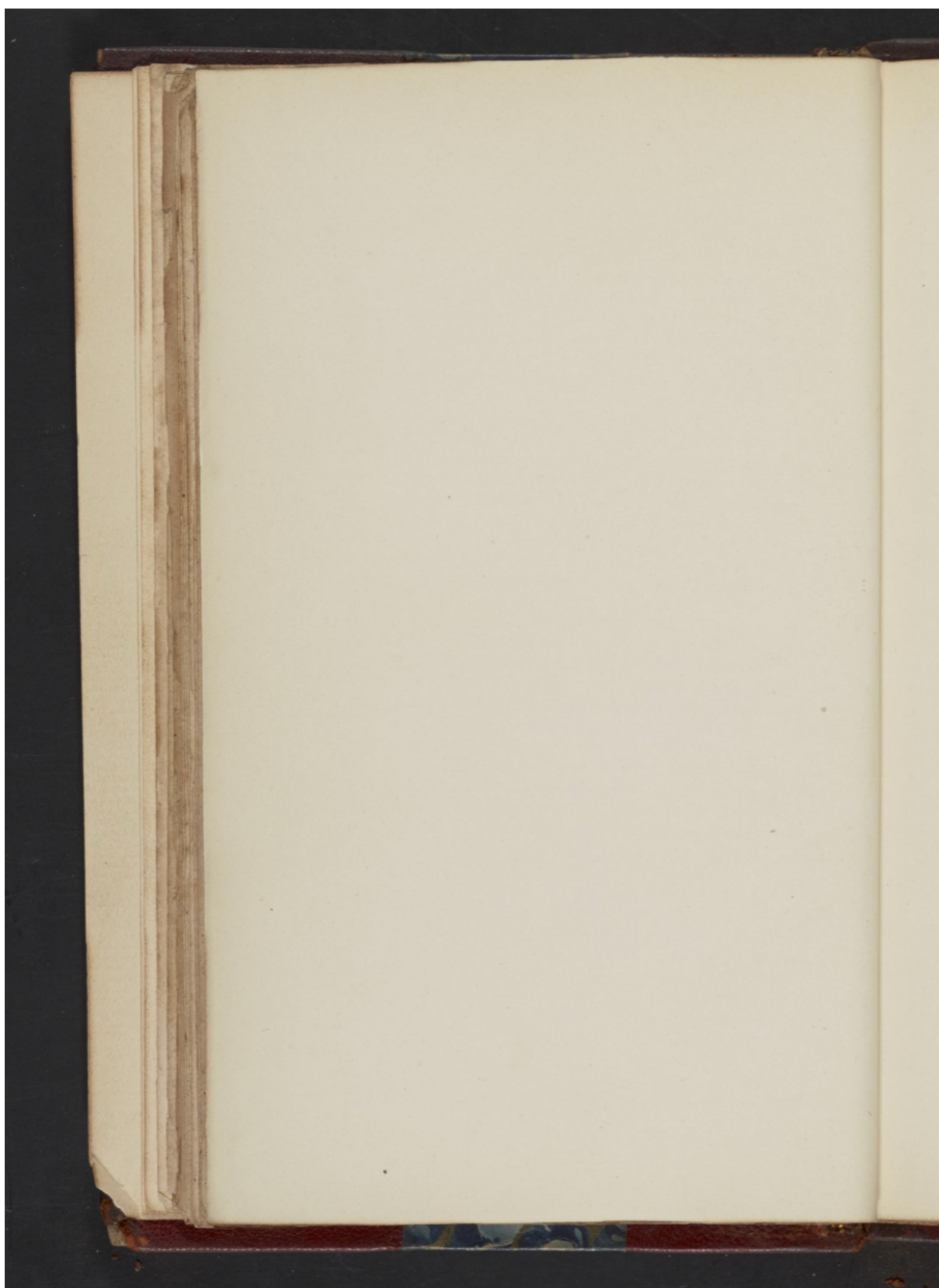
Ver. 10. *The same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone, in the presence of the holy Angels, and in the presence of the Lamb.*

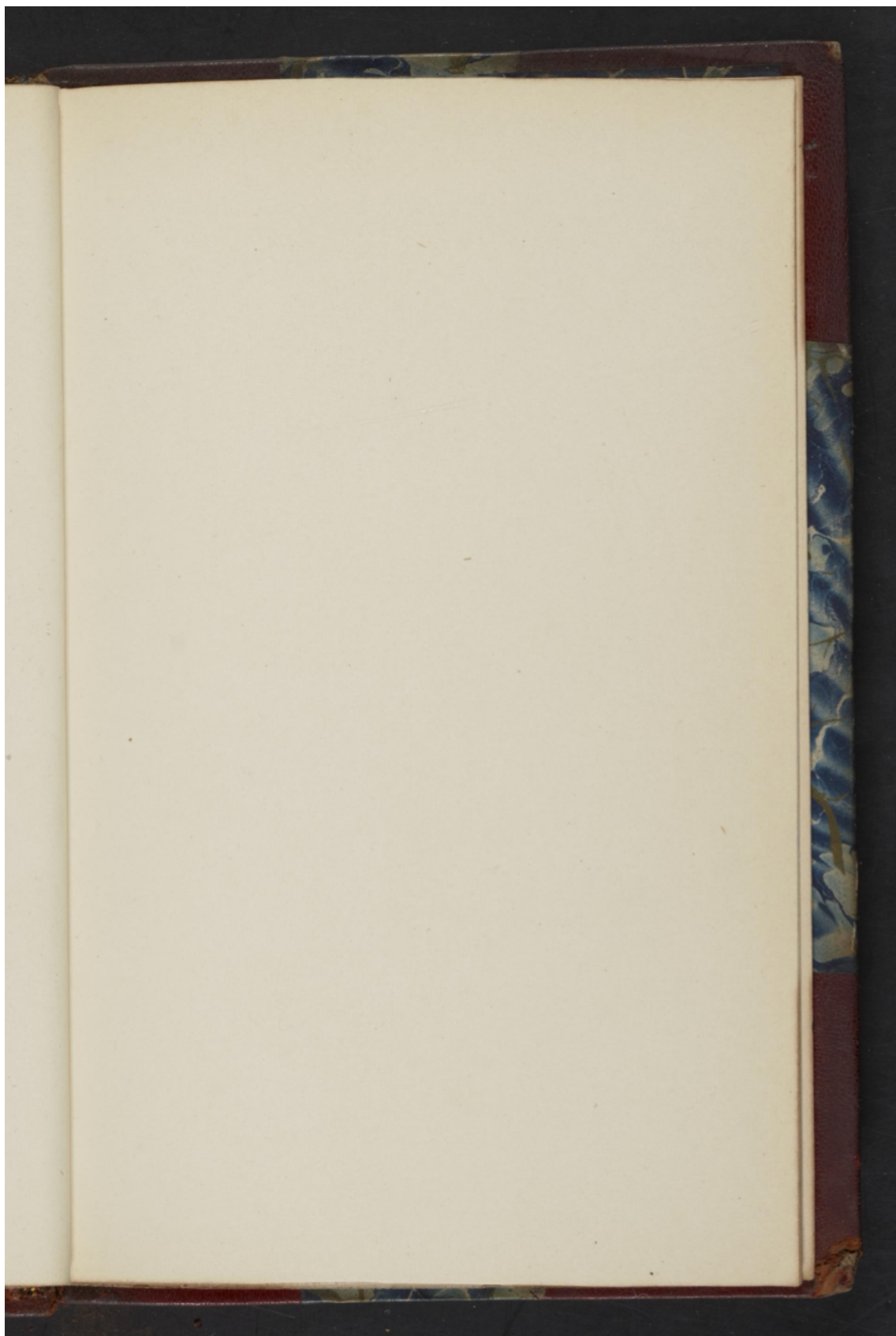
Ver. 11. *And the Smoke of her Torment ascendeth up for ever and ever, and they have no Rest Day nor Night, who worship the Beast, and his Image, and whosoever receiveth the mark of his Name.*

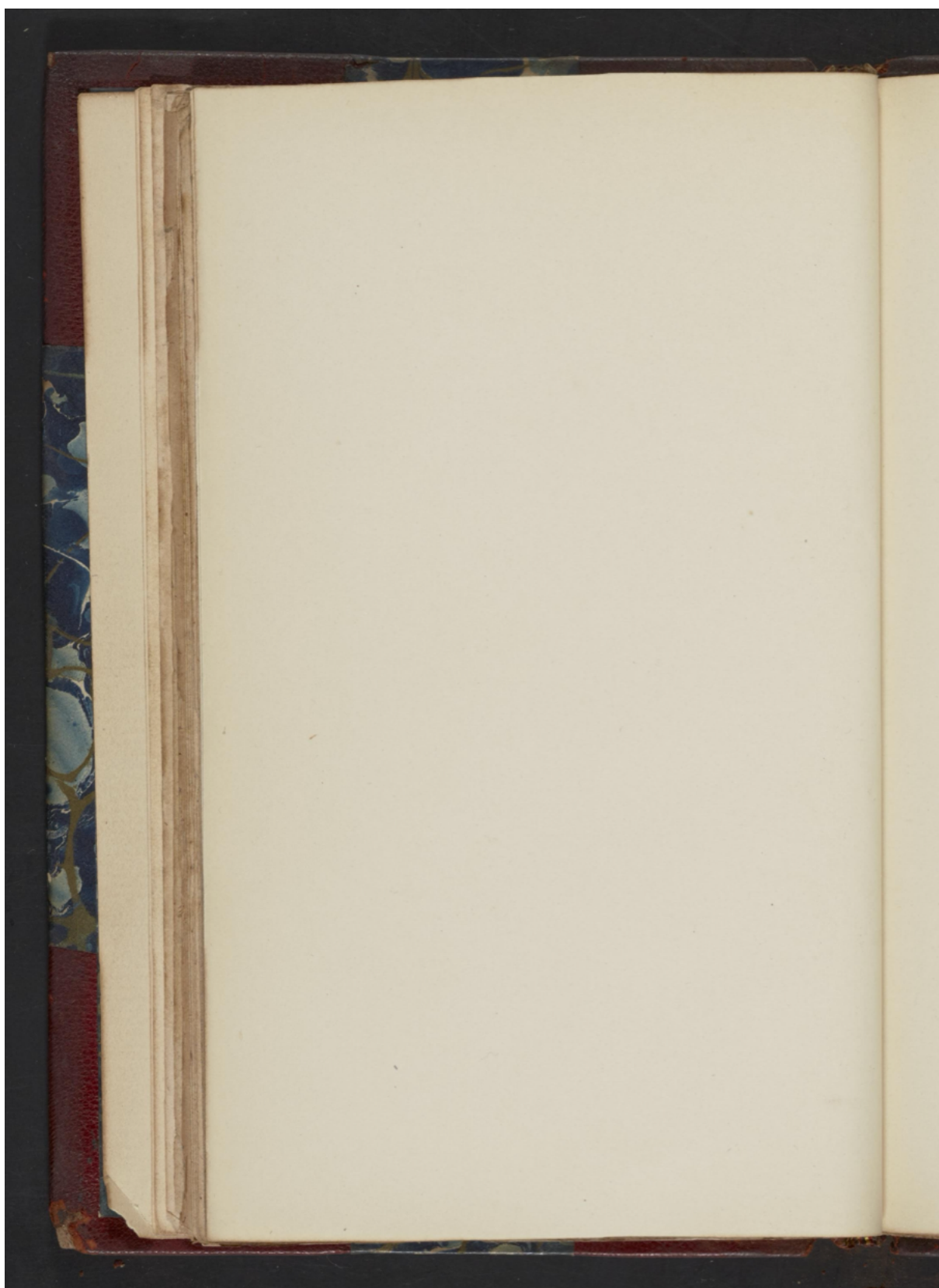
Ver. 12. *Here is the patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus.*

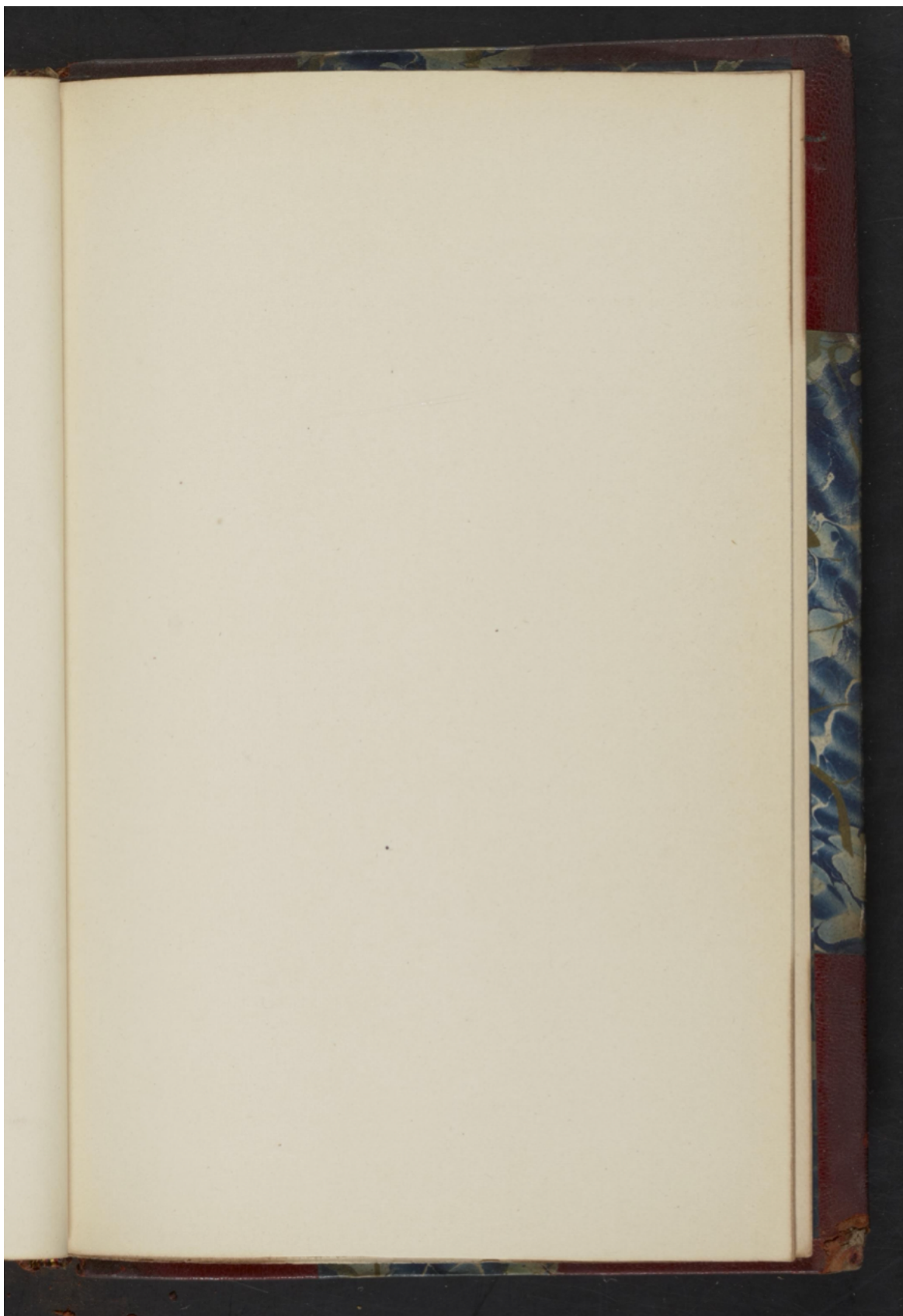
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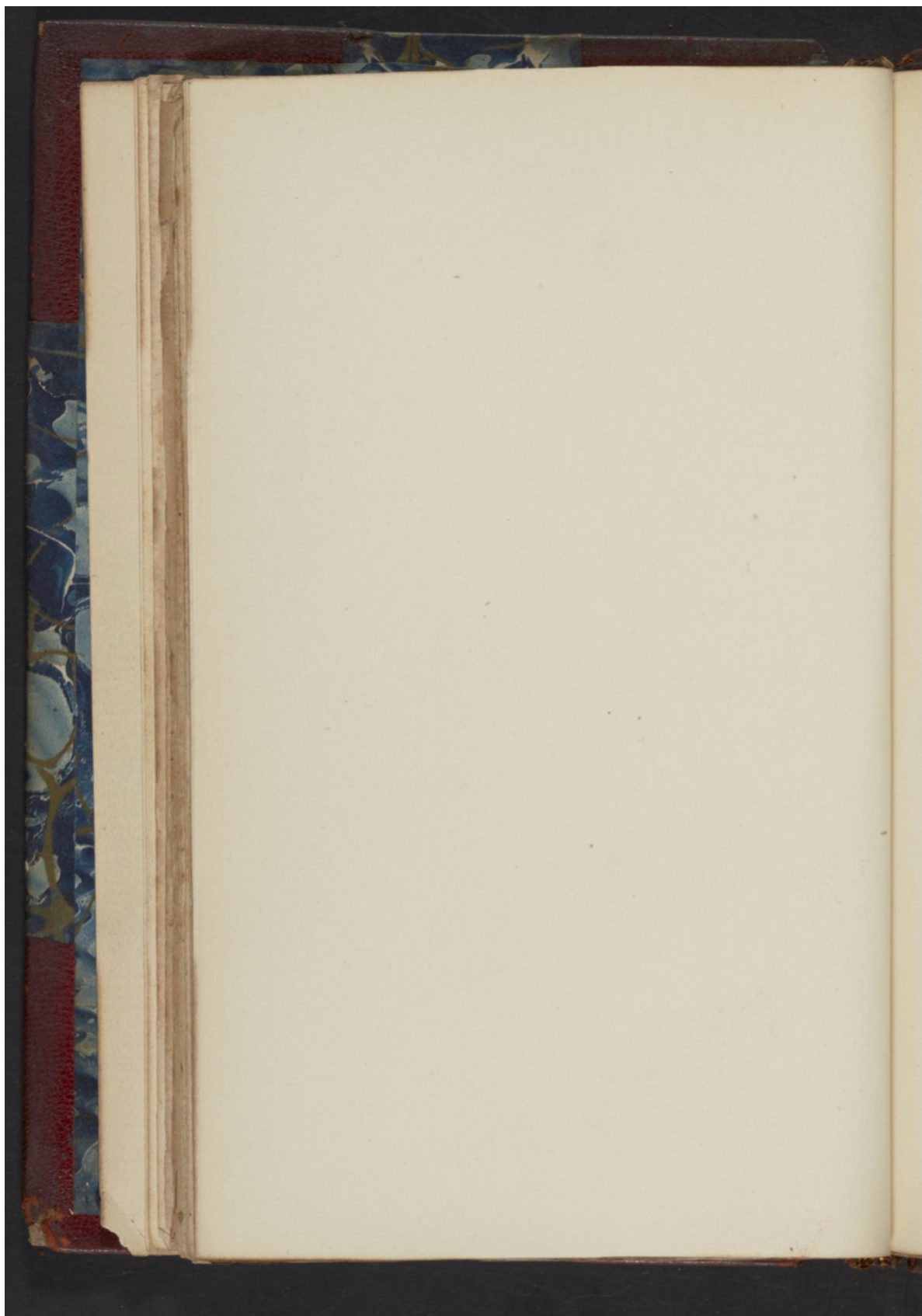


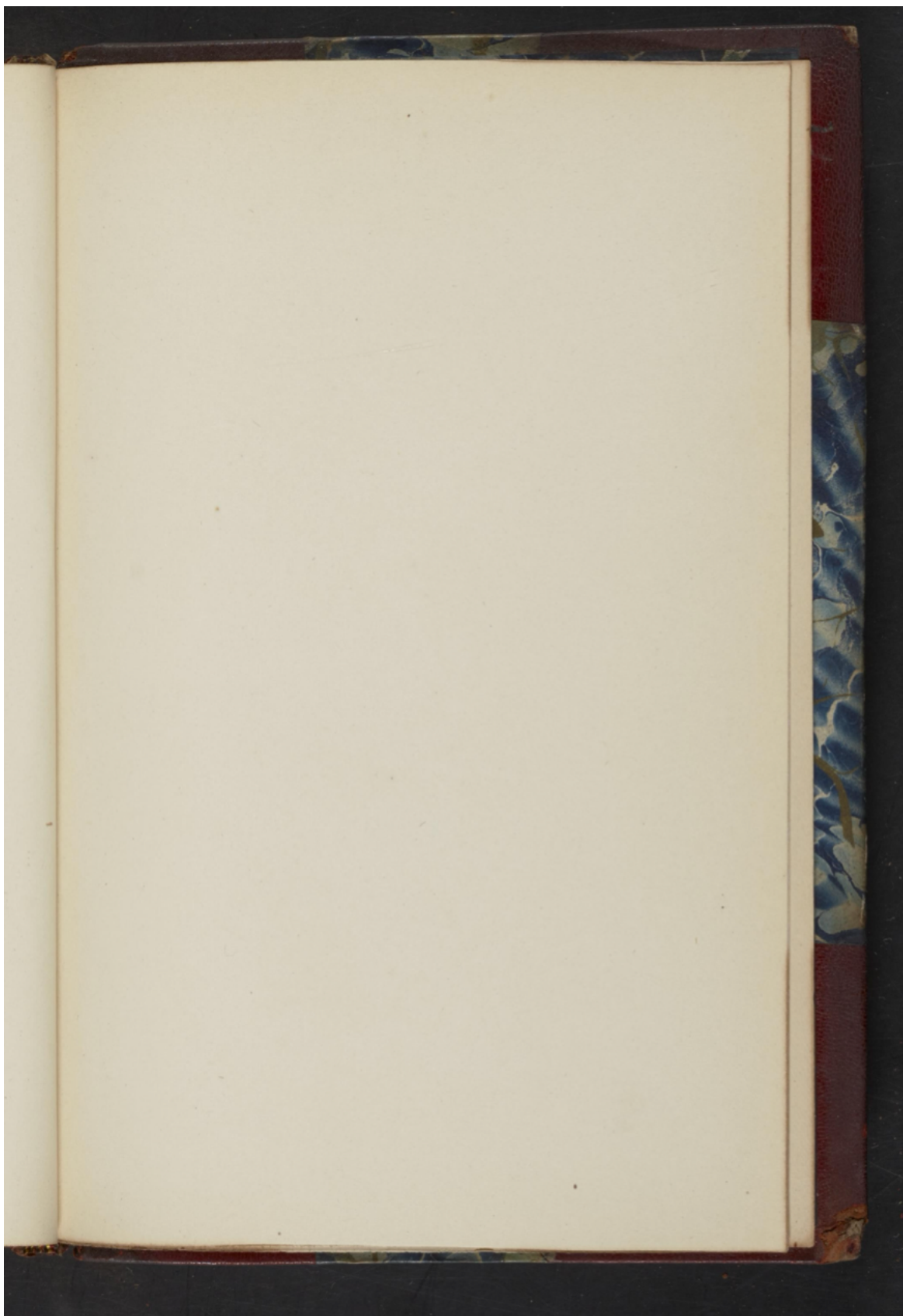


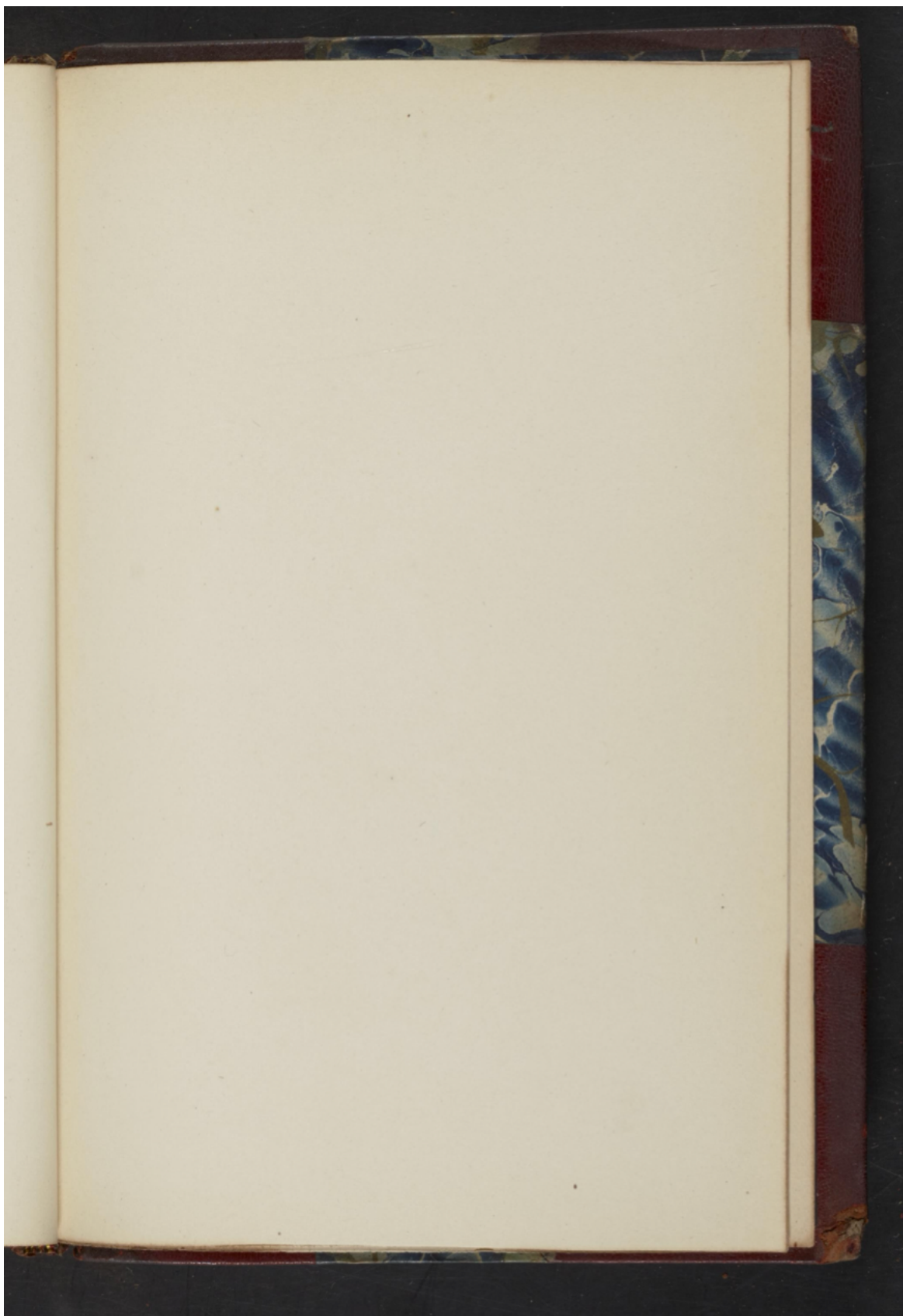


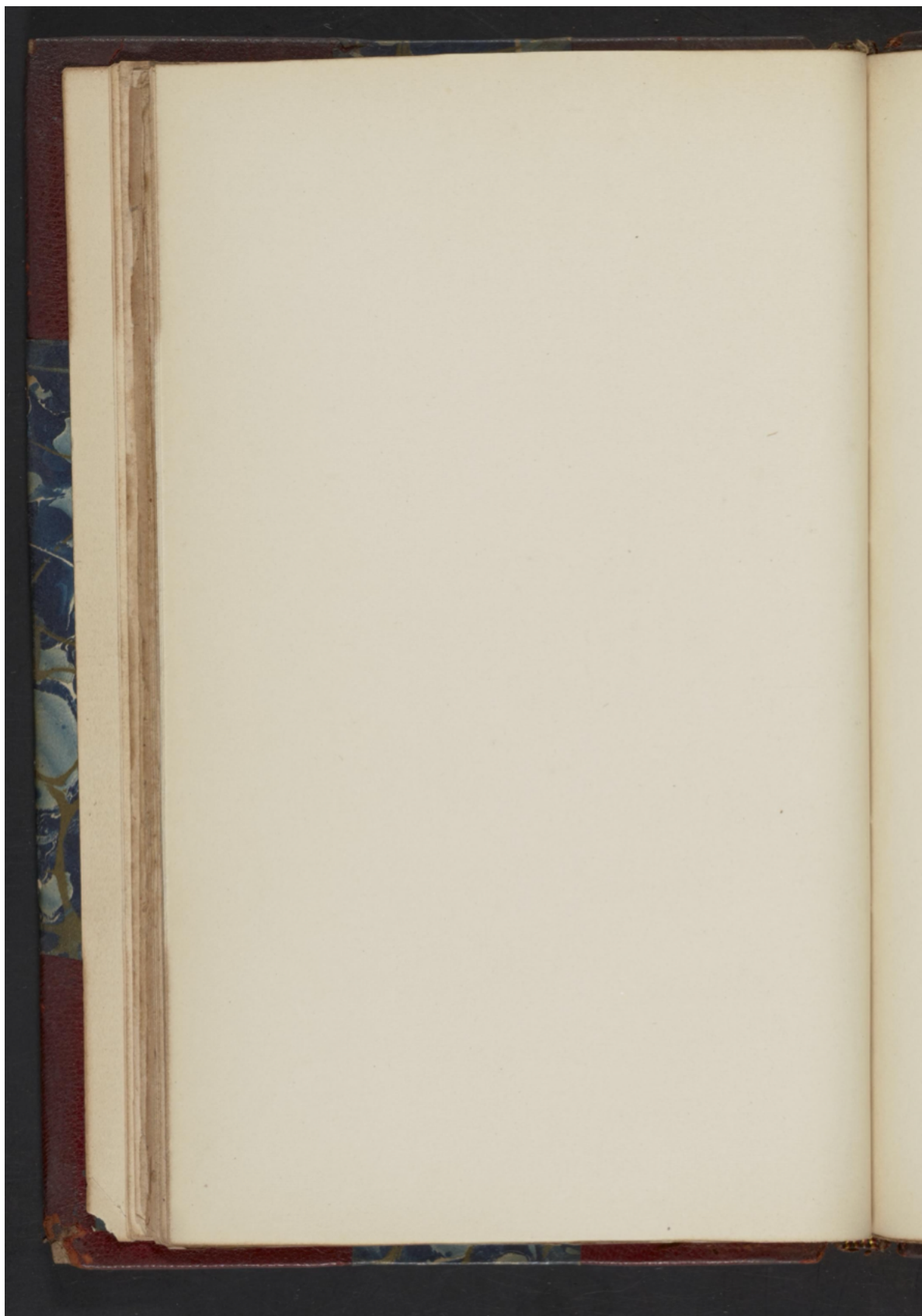


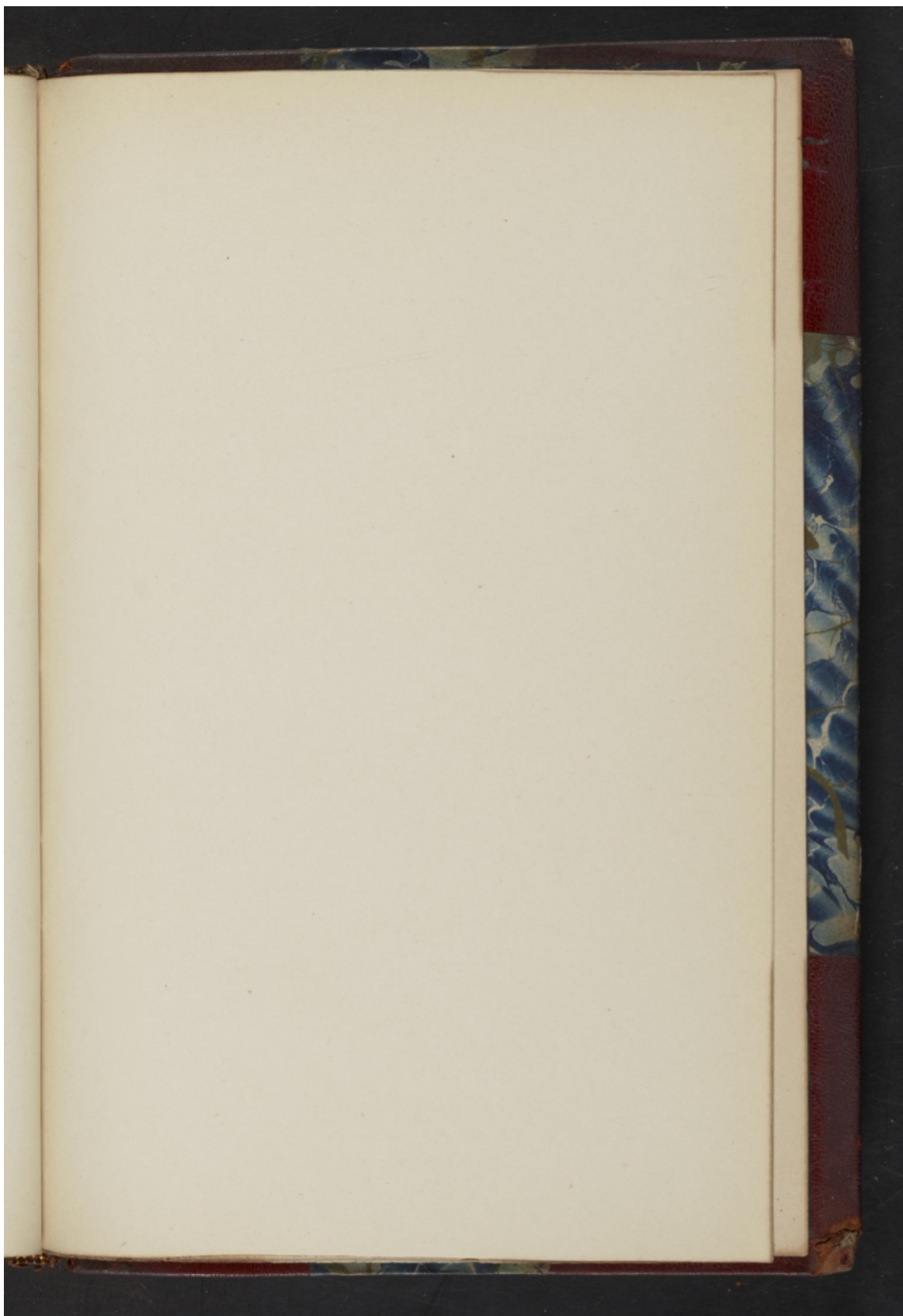


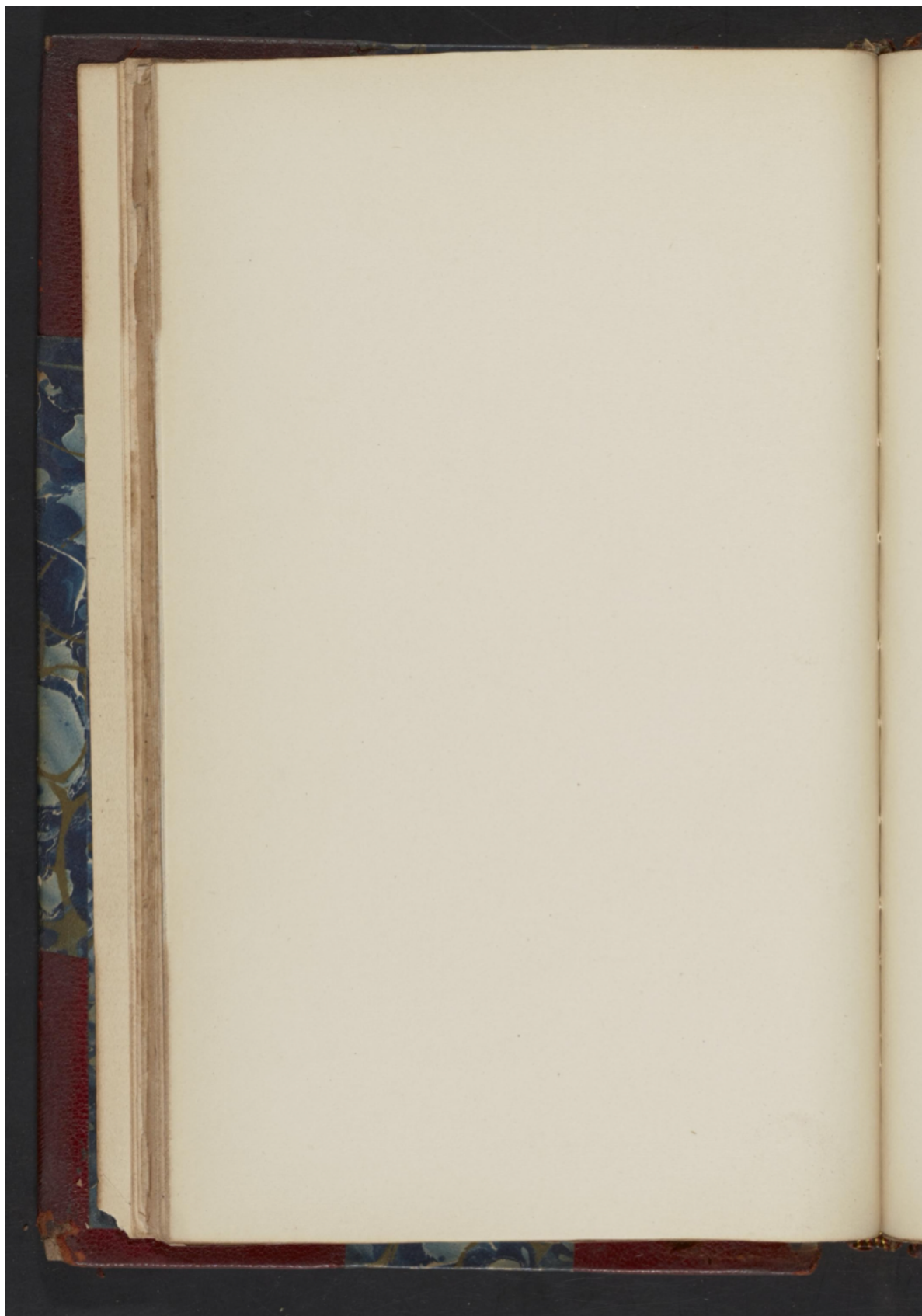


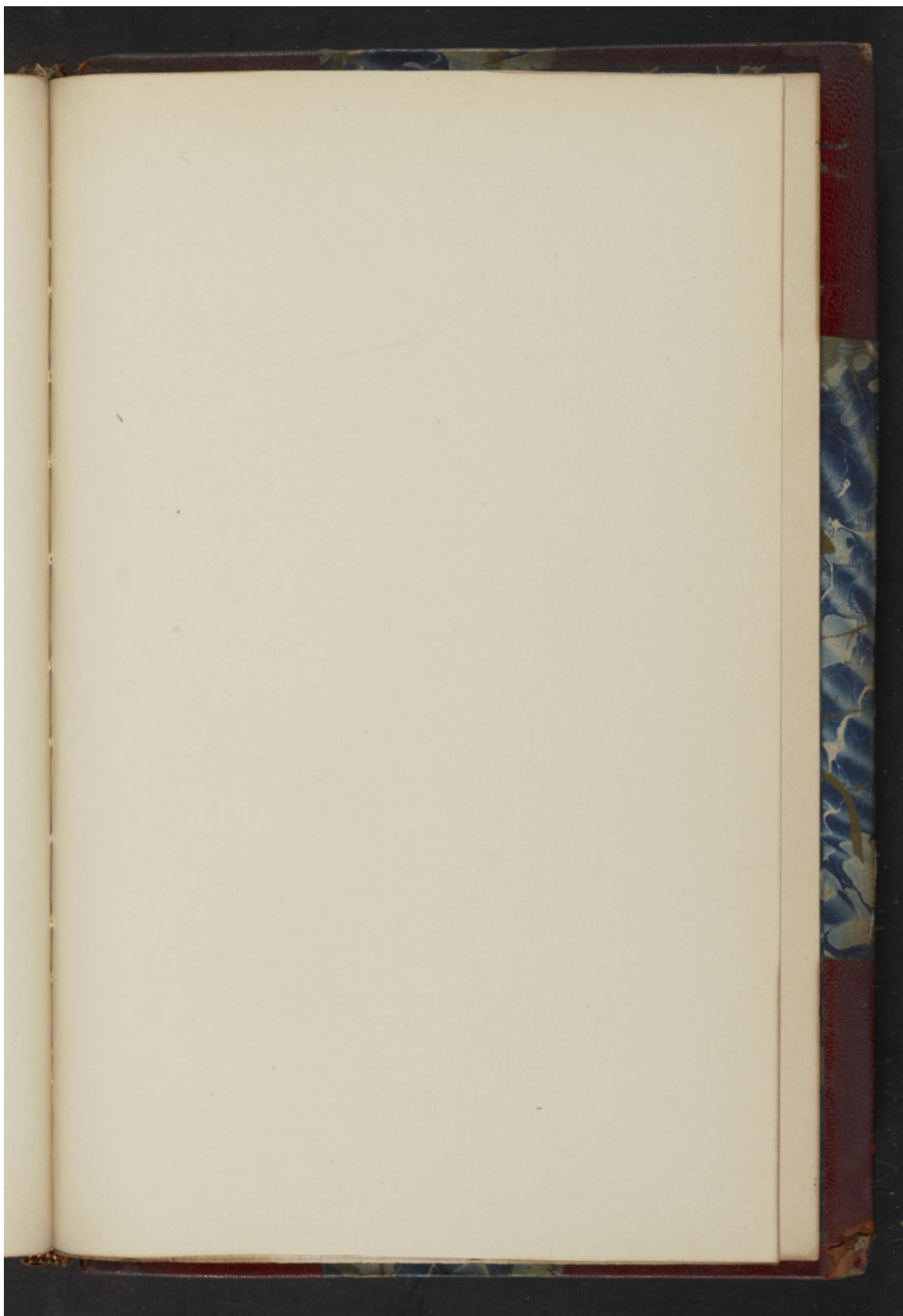


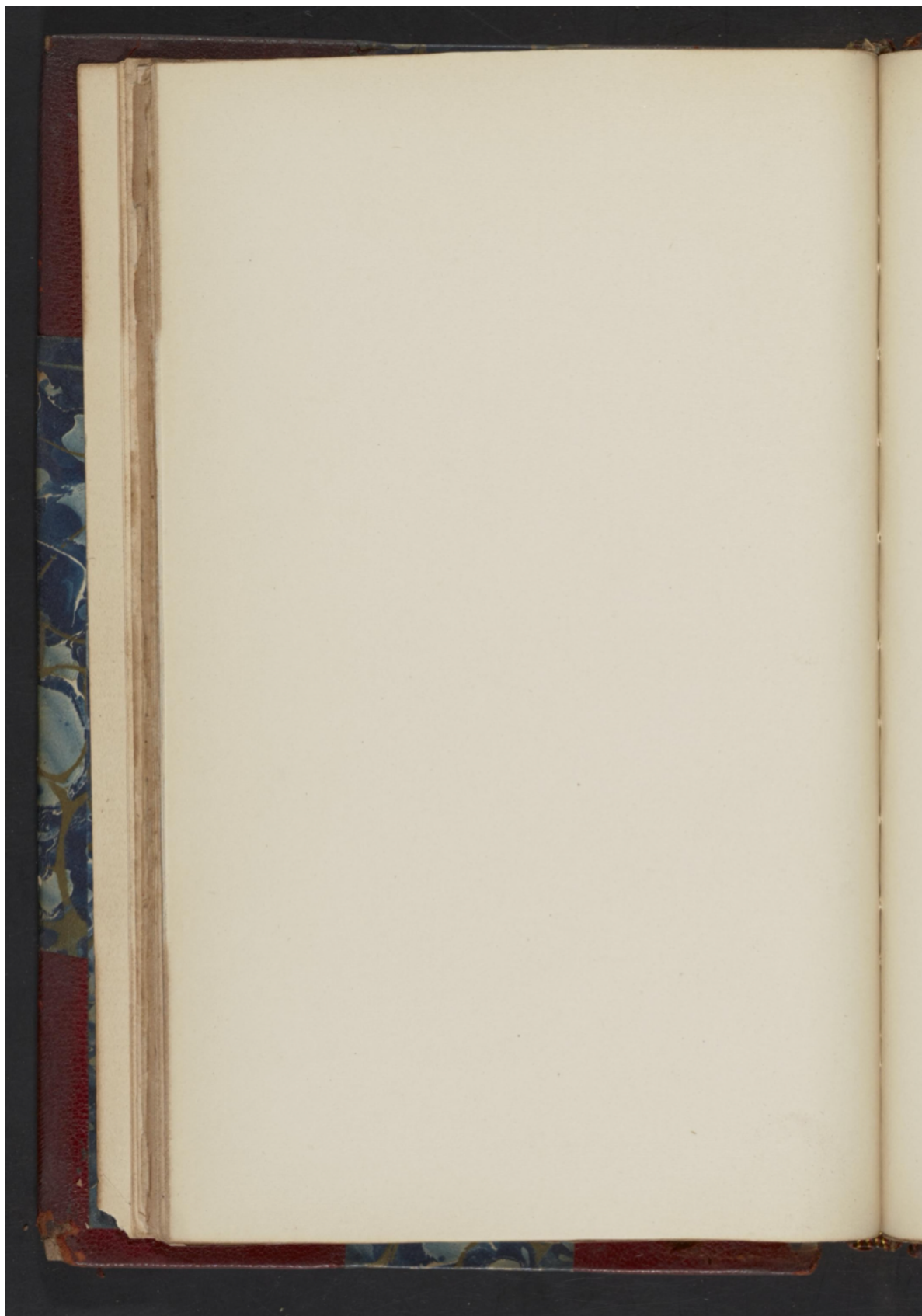


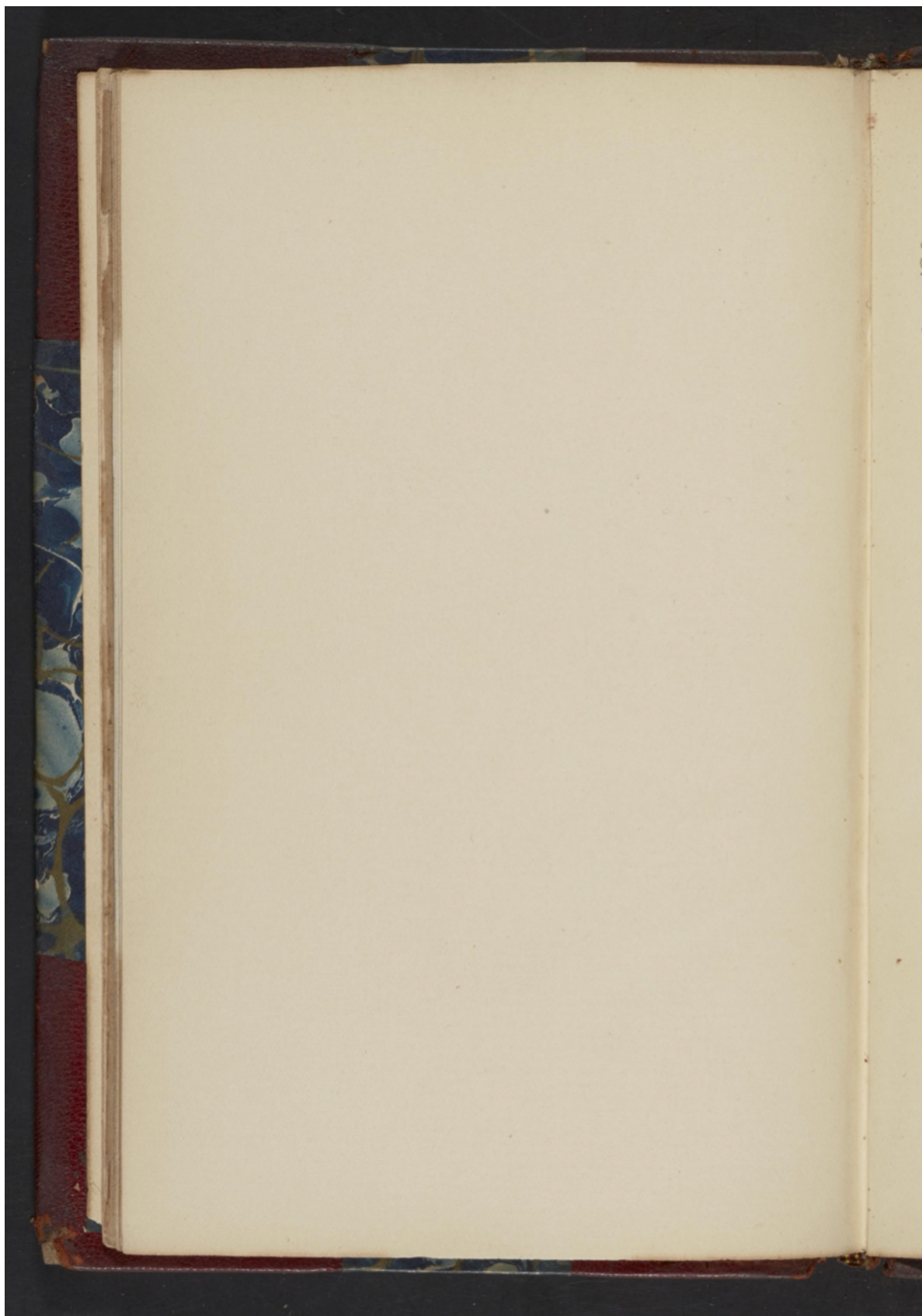












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